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qui a esté imprimé contre le cardinal Mazarin,' p. 30, für bare Münze zu halten scheint, was aus seinen [DU MÉRIL'S!] Worten: Il faudra pareillement advouer que le faux prophète Mahomet a esté cardinal, puisque Ben. da Im. le dit expressément [müsste fortfahren "en ses commentaires sur Dante"] hervorgeht.—Schreibt denn der gelehrte DU MÉRIL in der Sprache des sechzehnten Jahrhunderts? *Advouer* und *esté* konnte man höchstens noch im siebenzehnten Jahrhundert schreiben. Diese Stelle *citirt* DU MÉRIL aus NAUDÉ! Letzterer konnte eher die Fabeln über MOHAMED für wahr halten, als der gelehrte Archaeologe!

Auch an einer zweiten Stelle hat ZIOLECKI den DU MÉRIL falsch verstanden. Er erwähnt den Bokhari, der 7225 Legenden von M. gesammelt haben soll. Da müssten die Orientalen eine übermenschliche Phantasie haben! Es sind dies nur Traditionen, d. h. Aussprüche über MOHAMED, die wohl alle wahr sind. Du M.'s Ausdruck *traditions* giebt die Sache richtig wieder. Mir liegt zufällig der Text dieses herrlichen alten Denkmals vor, den KREHL herausgegeben hat.

Die *späteste* Fassung der Legende von M. enthält eine Münchner Hs., Cod. gall. 622, 'Histoire de Mahomet.' Cod. chart. xvii. saec. 168 et 217 fol. in 2°. Es hätte meine Arbeit zusehr verlängert, wenn ich sie auch noch analysirt hätte.

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THE FRENCH LITERATURE OF LOUISIANA in 1887 and 1888.—I.

In the eighteenth century the French nation possessed in America an immense territory, Canada and Louisiana. The wretched government of Louis XV soon deprived the mother country of her faithful colonies, but although severed politically from their European brothers, the colonists remained bound to them by the strongest of all ties, a common language. That the French tongue has maintained its own ground in Canada, and has been gradually encroaching on the English, that it has a literature of merit, are well known facts. In Louisiana, there is also a native French literature, and one can see, by referring to my paper

in the 'TRANSACTIONS' of the MODERN LANGUAGE ASSOCIATION OF AMERICA for 1886, the names of many authors in all branches of literature. These works, written in French in an American State by men who are good citizens of the United States, and who are all bilingual, is certainly an interesting fact in the history of literature. Considering that our Louisiana authors know that in writing in French they have but little chance of being read outside of their State, their patriotic and disinterested devotion to the language of their ancestors is certainly remarkable and most praiseworthy. The French literature of Louisiana is therefore interesting and important, not only from a literary point of view, but also historically, as it gives a correct idea of the characteristics of the descendants of the old colonists, known under the name of the Creoles of Louisiana.

The aim of this paper is to show that our native literature is progressing, and to give a brief sketch of the works published in 1887 and 1888.

It is a strange fact that the only magazine published in Louisiana is in the French language. All our English magazines have gradually disappeared; the *Comptes-Rendus de l'Athénée Louisianais* have alone survived. It is now thirteen years that they have appeared regularly every two months, and according to all indications they will appear for many years to come. It is in the *Comptes-Rendus* that we must look for many works of our literature. The volume for 1887 comprises about two hundred octavo pages; the articles are quite varied and are all written with care. The contributions of DR. ALFRED MERCIER are the most valuable; there is always to be found something original in the works of the secretary of "l'Athénée." His article on the mental condition of Hamlet, although it comprises but a few pages, is an excellent psychological criticism. DR. MERCIER'S poems are graceful and harmonious. 'Tawanta' is the story of an Indian girl near the Niagara Falls who is abandoned by her lover for a pale-face rival. The Indian is sleeping in his canoe tied to a tree not far from the dreadful cataract. Tawanta sees him, she cuts the string, the canoe drifts into the rapid current, and the

unfaithful lover awakes to die in the frightful abyss. Here are a few graphic verses :

"La pirogue s'éloigne, elle glisse sans bruit,
Et d'abord l'Indien ne sent pas qu'elle fuit.
Elle entre tout à coup dans ces courants rapides,
Où le flot se hérise en crinières liquides.
Et là plus de salut ! on vole comme un trait,
On arrive, on bondit, on tombe, on disparaît."

'Camma' and 'la Sirène,' by MR. G. DAUSSIN, are two historical episodes related very skillfully as romances. 'Camma' evinces a thorough knowledge of the history of the Gauls of Galatia and of their wars with the Parthians. The heroism of the priestess of Diana is well described and touching: she marries her husband's murderer, but it is in order to be able to present to him the poisoned cup. She will drink from it first, but what matters it to her? she will be united again in death to her Sinat. MR. DAUSSIN is one of our most promising writers.

MR. B. ROUEN'S 'Rayon de Soleil' is a charming little story, of which the plot is very pleasing by its simplicity: An old man who has lost his wife becomes hypochondriac and does not want to see any longer the light of the sun. He sends for a carpenter to fasten the windows of his room. The young man is received in the house by the daughter of the old man. The work is done, but a few days later the carpenter is again called, for the window is again open. The same thing happens several times, and the carpenter is always received by the young girl. He soon falls in love with her and marries her after the death of the father. He then learns from his wife that it was she who was letting into the sick man's room the beam of light that was to brighten her own life.

DR. G. DEVRON has devoted much time to the study of the curious points in the history of Louisiana. In one of his communications to "l'Athénée" he gives some interesting details about the last of the Montezumas. His Excellency Señor Don Alfonso de Montezuma committed suicide by cutting his throat. He died at New Orleans, on October 22, 1836. His death was caused by disappointment in love. PRESCOTT, quoted by DR. DEVRON, says in a note of Book V, Chapter ii, of his 'History of the Conquest of Mexico,' that the Count of Montezuma shot himself with a pistol and died

at the age of at least seventy years. CARBAJAL ESPINOSA, author of a 'History of Mexico,' goes further than PRESCOTT, and says that Montezuma killed himself on account of a love trouble, *á pesar de que contaba entonces mas de setenta ú ochenta años de edad.* (Chapter vii, p. 388.) These assertions of PRESCOTT and ESPINOSA threw a kind of ridicule on the death of the last direct descendant of the Emperor of the Aztecs, and we are grateful to DR. DEVRON for having proved that when the Count killed himself through disappointment in love, he was not seventy or eighty years old, but only fifty-two. DR. DEVRON obtained from the curate of Santiago, in the town of Lorca in Spain, an official copy of Montezuma's certificate of baptism, in which it is stated that "Alfonso, Josef, Antonio, Pedro Nolasco, Nicolas, Diego, Manuel de Sta. Gertrudis, hijo legitimo de D. Jose Marsilla Motezuma Caballerizo de Campo de Su Mgd. y de Da. Saltadora Garcia de Alcaraz y Torrecilla," was born February 6, 1784, at one o'clock in the morning.

DR. DEVRON produced also an official copy from the records of the Board of Health of Louisiana, giving the same date to Montezuma's birth and death as stated. This unfortunate gentleman, who had large estates in Spain and who had been chief civil magistrate in Madrid in 1816, 1817 and 1818, resided eight years in New Orleans. When he died, in 1836, he did not leave enough to pay his debts, as is proved by the following official inventory of his property:

"\$2.65 en petite monnaie trouvée dans
une de ses poches, et produit de la
vente..... \$324.87
Frais de cour..... 185.18

Laissant une balance de..... \$139.69

à partager entre les créanciers privilégiés, le Dr. Puissan et Calixte Labiche garde-malade, f.c.l., dont le compte était pour chacun de \$300, et qui requèrent individuellement \$69.84½."

I reproduce these researches of DR. DEVRON as I believe that they have an historical interest; they certainly entitle the author of them to great credit for his industry and critical accuracy.

MR. GASTON DOUSSAN'S paper, "Lafayette en Amérique," is written with enthusiasm for

the subject. The author's partiality to his hero is certainly excusable in an American of French descent, and we read with interest the glowing tribute to the "héros des deux mondes."

Other articles of interest in the *Comptes-Rendus de l'Athénée* for 1887 are DR. DELL'ORTO's translations from the Italian, and MR. DOUSSAN's "Révolution Française." MR. M. COUSIN has several graceful poems, and MR. GEORGE DESSOMMES a singularly touching sonnet, "A deux Morts."

The only work in French published in book form in 1887 is my 'Quatre Grands Poètes du XIX^e Siècle,' already reviewed in MOD. LANG. NOTES (vol. iii, cols. 94-96). I mention it in order that my bibliography may be complete. In 1888, besides the *Comptes-Rendus de l'Athénée*, we have three novels and one drama. This progress of our Louisiana literature is very encouraging to those who wish to see maintained in our State two mother tongues, French and English.

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L'APPRISE DE NURTURE.*
(Cambridge Univ. MS.)

This interesting little treatise on good manners is found in several manuscripts (1). It takes the form of a father's counsel to his son, and quaintly enjoins many desirable virtues of public and private life. The text here printed is that of Cambridge MS. Gg. I, 1 p. (xiiith century), the only one in which I have found any mention of the compiler's name (2). The Oxford MS. Douce 210 (date about 1300) contains the same treatise (3) with certain variations, the most important of which I have indicated in the notes. Another Oxford MS., Bodley 9 (4), agrees in the main with the Douce MS., but adds an indifferent discourse (5) on the vanity of human life, thereby increasing the length of the treatise to nearly 500 vv. In a later MS., Bodl. 425 (xivth century), the

*The title is from the MS. Bodl. 9.

(1) M. PAUL MEYER has indicated these in the *Bulletin de la Société des anciens textes français*. 1880. p. 73.

(2) See vv. 3, 4. (3) folio 45, recto. (4) folio 55, verso. (MS. of xiiith century).

(5) A monotonous repetition of the theme: *Poudre est hom quant il vit, E poudre ert quant serra mort.*

counsels are addressed to a certain Edward (6), and the version is again an expanded one, being only 50 lines shorter than that of the MS. Bodl. 9. The library of Trinity College, Cambridge, also contains an expanded version (MS. O. I. 17). I have not attempted to establish a critical text. Indeed the interest of the treatise lies rather in the matter than in the form. I have only altered the Cambridge text (C) where I have been able to substitute a better reading from the MS. Bodl. 9 (B) or the MS. Douce 210 (D). In such cases I have uniformly added the reading of C in the notes.

- Un sage home de graunt valour f 6, v. (a)
Ki jadis vesquist en honur
(Urbane esteit il apelé
Ki en sun tens fust amé),
5 De sun fiz ceo purpensa,
E de son bon sen li demustra,
E dist: chier fiz ore escotez,
Si jeo di bien le entendez.
Norture vos voille enprendre
10 Tant cum vos estes d'age tendre,
Car pur veir a vos le di
Que poi vaut le desnurri.
Al primer tur t'avise
Servez Dieu e sente eglise.
15 Pere e mere honurez
E bele grace vos averez,
Bone sauté e lonc vie.
De ceo vos ne faudrez mie.
Li bon enfaunt deit ester
20 Devaunt sun segnor a manger,
Il ne deit apiler ne apouer,

1. D has prefixed: *Ci comence norture, Curteisie et grant mesure; Coment ly sages soun fitz aprent Poez oer apertement.* (1) Une C. 3 and 4 omitted in B and D. 11 veurs C. 12 D inserts the following: *Ore escotez moun beau douce fiz Coment jeo voille que seez noriz. Jeo voille tot a de primoure Que tu seez sages et pleyn de doucour. Seez deboneir et curteise, Et que tu saches bien parler fraunceys; Car molt est langage alosé De gentil home et mout amé. Ore recevez cest de moy O les biens que jeo mettrai, Si en serrez le plus sachaunt. Ore escotez moun douce enfaunt.* 13, 14. D expands these lines as follows: *Vous devez amer le Dieu pussaunt. Tenez la ley a soun comaunde, Voluntiers alez a mouster, Si escotes le Dieu mester. Car de la servise Dieu oïr Ne poet nule male avenir.* 18 faudras C. 21. A pilere ne devez apoer D.

(6) It begins (207 recto) thus: *Edwars ententez bonement.*